

Acknowledgement

The ministry of tourism and antiquities offers its thanks and highest appreciation for all those who participated in producing this work which is considered as an important step for supporting tourism in Gaza.

Introduction:

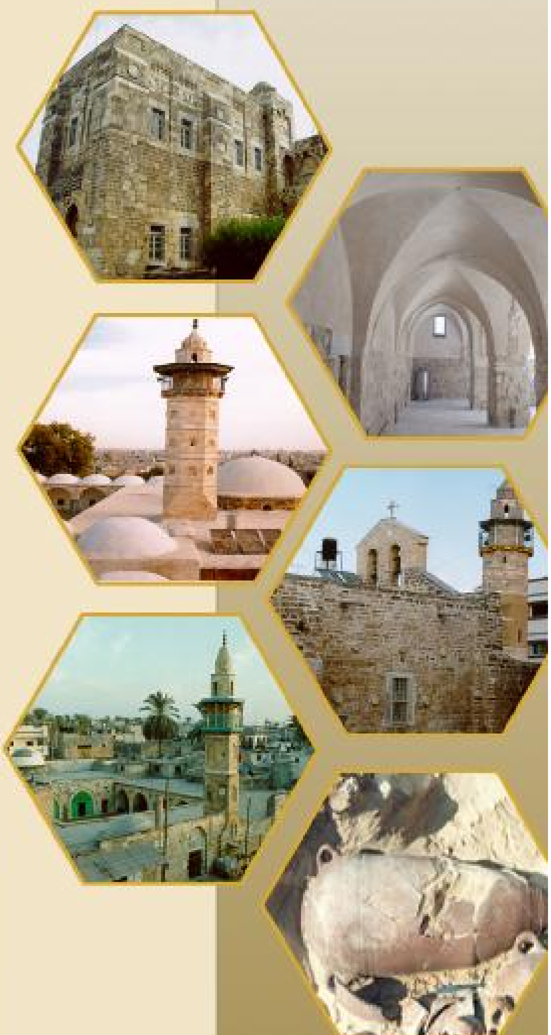
Despite its complete knowledge that the land is not its own our enemy does its utmost efforts for proving its ownership to our holy land of Palestine. Therefore, we the real owners of the land must pay our greatest efforts for protecting our ownership to the land and keeping our cultural heritage which is considered the mark of our identity, our civilization and our history. Thus, we in the ministry of tourism and antiquities do our best for keeping and protecting this very important cultural heritage. This is done by protecting the archaeological places and renovating them in addition to registering the monumental peaces and establishing a database for them. The ministry seeks to mark this heritage in the nations memory to protect it from being forgotten or lost. This is done through a number of steps. This brochure is the first one of them.
It describes the archaeological places and their locations in the Gaza Strip.
May Allah the almighty guide and help us for liberating and protecting our land and our heritage.

Professor Mohammed Al-Agha
Minister of tourism and antiquities

MAP OF PALESTINE









PALESTINE

Palestine

Palestine is rooted deeply in history. It was as old as the history itself. It is one of the oldest countries in the world.

Palestine is everlasting throughout history. Therefore generations were very aware of its great history which wittiness a lot of aggressions where the enemies tried to occupy it but its people used to defy the enemies and defend their country.

Palestine has a very important location, since it locates to the south west part of the large Syria and in the western edge of the fertile crescent. This location made Palestine to be as a land bridge between Asia and Africa and a navy bridge to Europe.

This distinguished location helped Palestine in constituting historical relations with the neighbouring countries. Despite its narrow area, these relations enriched Palestine's history and civilization throughout centuries.

Evidence for having human life in Palestine dates back to two million years ago since many archaeological sites which were discovered refer clearly to this fact. These sites are like;

Obeidiyya in the Eastern Valley south of Lake Tiberia, which dates back to more than nine hundred thousand years, and another site near the bridge of Jacobs daughters to the south of Hula lake. One of the most important sites is also tabun cave on Mount Caramel, and the cave of Omm Qatfa at Chriton valley in Bethlehem area, where the remains of a stove with burned bones were discovered. This is the first evidence of the use of fire in the Middle East.
The Natofia civilization started in Palestine in the medieval of the



stony age. This civilization is attributed to the Notov valley which locates south west Rammalla. This civilization was characterized with economic, social, political development and commercial relations between its sites. Some of the remains of this age are represented in small sculptures of animals and subhuman forms.

In practicing the skills of agriculture in the sixth millennium BC, Palestine entered the modern stony age. Some of the remains of this age is Tall As-soltan in Jericho. The archaeological excavations showed clearly the customs of complex burying. The skeleton of human was used to be separated from the human head and covered by gypsum and it was decorated by putting

Cockles instead of the eyes which finally forms a technical and a realistic statue. In the fourth millennium BC, when copper was discovered the Palestinian human entered the stony age. They made copper pots and peridotitic tools, and one of the most famous sites in that era was Tel Far'a in the Nablus area. One of its characteristics was the extraction of milk products which are produced by the drinking tool (S-Saka).

In the late fourth millennium BC when the Canaanites came to Palestine cities emerged in large numbers. This stage was characterized by the emergence of writing in Mesopotamia and Egypt, and by the discovery of bronze. This is why the era was called the bronzy era (3200-1200 BC.). Some of its most famous sites wereTel-Sultan, Tell-Jazar, Khirbet Kerak, Tel S-sakan, Tel L-Ojuul in Gaza and elsewhere.

One of the most important technical developments of the time was the invention of the rapid Bronze wheel which was made for making pottery. In the recent era of the Bronze Age the Egyptians took almost total control over Palestine.

This era was followed by the Iron Age (1200-550 BC), which



was characterized by the discovery of iron. This material took the first place in manufacturing various devices. Many of the Egyptian historical sources state that during the reign of Ramses III a lot of people of the sea, including the Palestinians entered Palestine and settled in the area of the south coast of Palestine, like towns of Ashdod and Ashkelon, and Gaza.

In 332 BC. Great Alexander invaded the East, therefore, the Greek dominated Palestine, and thus moved the features of Hellenic civilization from Greece to the areas which fell under the Greek control including Palestine. These features were not only represented in building cities and various architectural installations, but also culture.

Palestine was controlled by the Roman commander Pompey in 63 BC., where the Romans constructed huge architectural buildings and cities on a large scale, the best wetness of that era is represented in the remnants of Sebastia, Caesarea, Beit She'an, Nablus, Jerusalem, and others. These towns have theatres, paved streets, temples, baths, horse racing courses and irrigation systems. In the early fourth century AD when Christianity became the official religion of the Roman Empire churches appeared as the most important places in that stage, especially when Queen Helena began to track the effects of Christ, and established churches such as the Church of the Resurrection and the Church of the Nativity.

When Muslims deployed in Palestine in 637 AD they appointed Muawiya bin Abi Sufyan as a governor there.

When the Umayyad Caliphate began Palestine flourished and prospered economically and architecturally. The Umayyads gave Palestine great attention because it involves the first Qibla and is the destination of Prophet Muhammad, blessings and peace be upon him, in the Night Journey. It was also due to its nearness to there capital Damascus. Abdul Malik bin Marwan and his son Walid built the Dome of the Rock and Al-Aqsa mosque. Abdul Malik bin Suleiman buit the city of Ramle.



Hisham bin Abdul Malik constructed a palace in Jericho, and a number of villages in different regions of Palestine.
At the era of the Abbasid caliphate, the Abbasids transferred the Islamic Caliphate from Syria to Baghdad. This gave less attention to Palestine and its architecture than it was given at the time of the Umayyad Caliphate. Palestine suffered from more than an earthquake, therefore, the Abbasids reconstructed its buildings. After the weakness of the Abbasid state, Palestine fell under control of the Fatimid state in Egypt at the fourth century AH, the tenth century AD. In that time, the Crusaders attacked Palestine and occupied Jerusalem in 1099 AD.

Then the struggle and Jihad began for Liberating Palestine and Syria, which was led by Al- Zinki, Bani Ayoub and the Mamelukes. The Jihad reached its peak by Sultan Saladin AL-Ayouby who defeated the crossaders in Hitteen battle to the west of Nazareth in 1187AD. As a result Jerusalem, Nablus, Hebron and other Palestinian cities were liberated and the crusade occupation began to diminish. Finally, the Mamluki Sultan Al-Ashraf Khalil Bin Qalawun, Sultan of Palestine and Syria, managed to dismiss them out of Acre and from all the coasts of Syria in 692 AH 1291AD.
The Mamluki Sultans of Egypt and Syria took care of Palestine. They restored what the Crusaders ravaged and organized transport lines for communication between Cairo and Damascus through Palestine, they paved roads and set up Khans (services for travellers rest) as the Khan of prince Younis in KhanYounis town. They built wells and mail stations. The Mamluks were highly interested in reconstructing Jerusalem and Hebron, they rebuilt the two Holy Mosques there and constructed two schools and markets. Jerusalem flourished and became a highly distinguished city in the Islamic world due to its beautiful organization and its beautiful architecture.



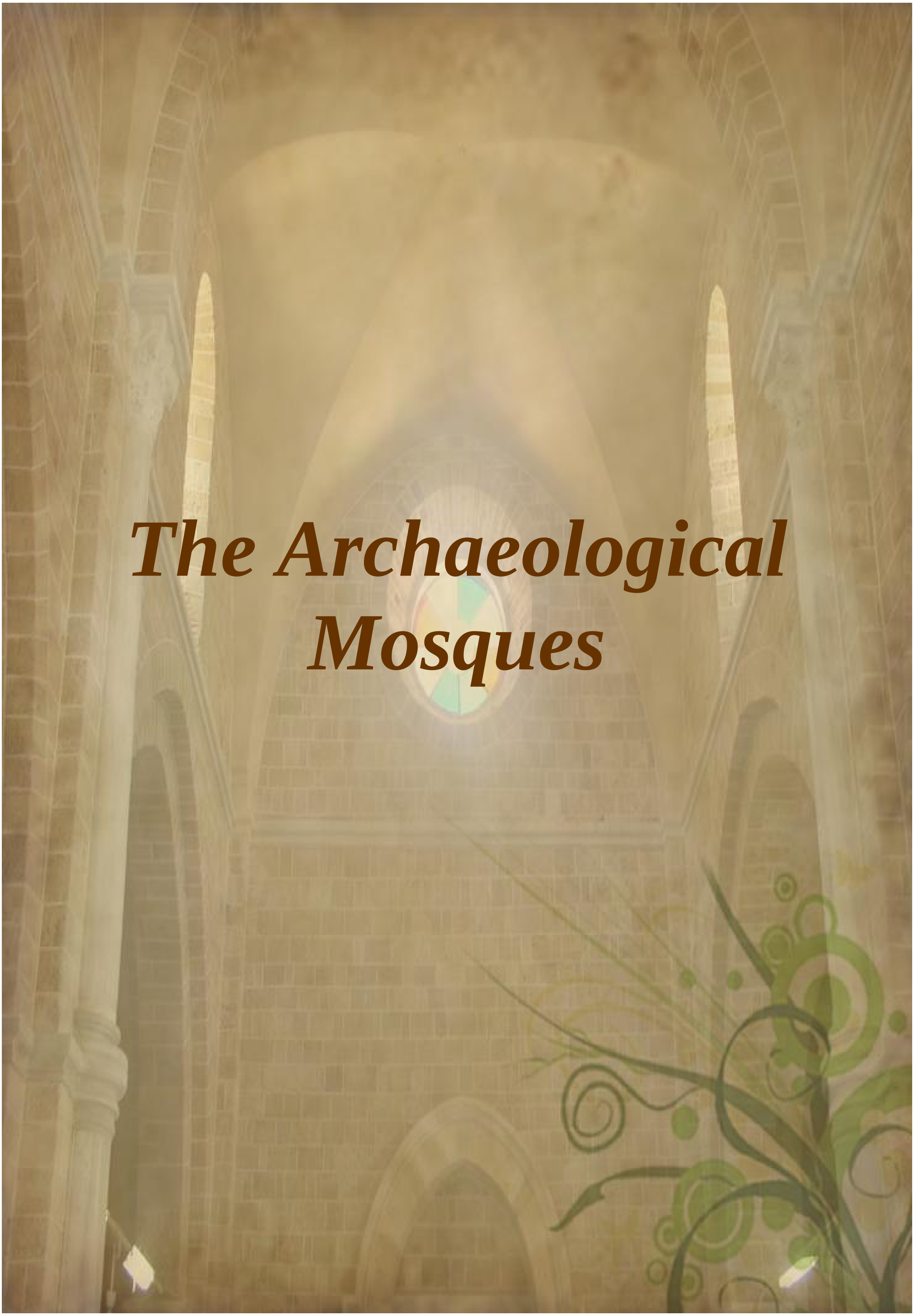
PALESTINE

The Mamluki buildings in Jerusalem form the major part of the Masterpieces of the Islamic Art. In 1516, the Ottoman leader Sultan Salem I took control over Syria, Therefore Palestine was ruled by the Ottomans who took care of it due to its religious, economic and strategic importance.

Throughout the ottoman period, Palestine faced separatist movements against the Ottoman Empire. One of these movement was Althamer Omar movement in Palestine in 1725AD. He created an independent Principality in Galilee and he made Safad and Acre as centers for him. In his period Acre was flourished and became a major port in the Mediterranean. After killing Althamer Omar and eliminating his separatist movement, Ammed Pasha Aljazar, sultan of Syria took Acre as a capital of his state instead of Damascus due to its important location.

In 1799, the French invasion led by Napoleon Bonaparte was defeated at Acre threshold after they occupied Egypt and moved to Palestine. They destroyed hundreds of Palestinian villages and killed their inhabitants.

Palestine was a part of the Ottoman Empire until the end of the First World War. In 1918, Palestine fell under the British occupation. They employed all their efforts to establish what is so-called a national homeland for the Jews in Palestine. The British Foreign Minister, Lord Balfour, gave the Jews a promise to establish a national homeland for the Jews in Palestine. Palestine turned under the British Mandate and they began to implement their promise and gave all support for the Jews. In 1948, the Jews finally succeeded in establishing their entity on the ruins of the Palestinians. They destroyed more than 400 Palestinian villages and all civilization heritages. After 1948, the West Bank of the Jordan River with the Emirate of East Jordan formed the Hashemite Kingdom of Jordan until 1967 when the Jews occupied what is left of Palestine.



The Archaeological Mosques

Ibn Osman Mosque



The mosque locates at the Shijaiah district, it is the second largest mosque in Gaza city after Al-O’mery mosque. It has been named so according to Shahab Addeen Ben Othman, a religious scholar who lived in the Gaza Strip, his origin is traced back to the city of Nablus. The oldest part of the mosque is dated back to July1400 A.D, as appears in the inscriptions found on its southern entrance.

The tomb of Prince Yalkheja is located in the western corridor of the mosque, He was the governor of Gaza, and was appointed by the Mamluk Sultan Barqooq, the first sultan of the turret Mamelukes, who died in 1446 AD. The present building was constructed architecturally typically as Al-O’mary mosque.

It has a wide courtyard in the centre, surrounded by four corridors.



Ibn Osman Mosque



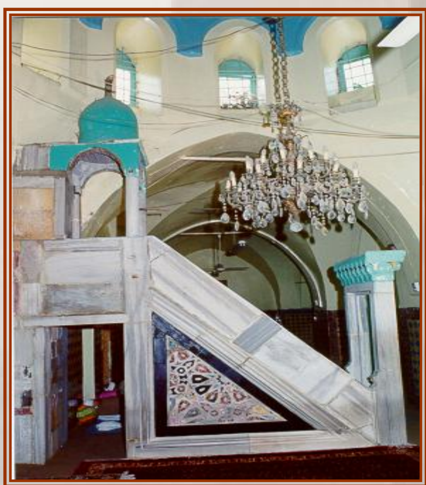


The front of the mosque has two entries which have pointed arches, and the minaret is laid on a square framework between them. This architectural Mmluki style was used in constructing several minarets in Palestine, Syria and Egypt.



The front of Qibla is an example of the Mamluk decorations which are excavated on rocks, it is decorated with beautiful geometrical and plant decorations, and the inscription records the date of its construction, which dates back to March 1431AD. and also shows that it had been built by AlemAddeen Sinjar, president of the local administration of Gaza city.

The Platform of the mosque was made of marble and decorated with Arabic decorations, and has a small dome over the orator’s seat.



Al-O’mary Mosque



Al-O’mary Mosque locates at the centre of the old town in Ad-darj district. It is one of the biggest and most important archaeological mosques in Gaza it is of an area of 4100 metres. The mosque held the name of the caliph Omar Bin Al Khattab, may Allah be pleased with him, the liberator of Palestine. The mosque was built 3000 years ago when the people of Gaza used to worship idols, it had likely been the temple of the god Marenas itself , the god of Jupiter at Roman times, since the people of Gaza believed in the multiplicity of gods and regarded Marenas as the Chair of the gods of the city.

In 407 AD. most of the people of Gaza converted to Christianity, therefore they turned the temple into a church called the Church of Alfdokisia the wife of emperor Orkadyos. Empress Ovdhaxia ordered the architect Rufinos to build this church. To do the job she brought forty two Karsteian columns (from the Greek city of Karystos). This number of columns is only found in Al-O’mary mosque.

Al-O'mary Mosque



The church was destroyed in 614 AD during the Persian invasion and during various   wars on the land of Palestine.



During the Arab Islamic conquest to the area, Palestine was liberated by the Muslim leader Umar ibn al-Aas, and most of its people converted to Islam. After then most of the people of Gaza adopted Islam, then the mosque was built on the ruins of the Byzantine church, the mosque is attributed to the prince of believers Omar Bin Al Khattab. It is said that the remaining columns of the demolished church Alovdhuxyia were used in building the mosque.

During the crusade occupation and after destroying the AlO'mary mosque, Baladwayne the third order to change it into a big church named   " Saint John Church " in 1252AD, this building is still in place now, "the Albasilki building " it is still inside the mosque. After defeating the Crusaders in the battle of Hattin by the Muslim leader Saladin in 1187, Palestine became fully under Islamic control. Late in the thirteenth century AD, Mamluks returned the building to its origin as a mosque again.



The fifth Mamluk Sultan Bebars, added a library that involved more than 20000 volumes in various sciences.

Al-O'mary Mosque



In 1297 the reign of King Al-Mansour "Hasmudin, the Mamluks demolished the eastern wall of the church, and re-constructed it again just to change the shape of the altar of the church or the curve and opened a new door and built a minaret above it. It is called now as the eastern entrance. A new window was opened at the northern wall close to the eastern edge of the basilkan building.

The mosque was also widened to the south at Ben Qalawun era, this was by adding a large gallery that expands wider eastward until it reaches the maximum expansion in the south-eastern corner of the mosque . This was done to make architectural balance and to hide the architectural diversion of the original bazhelka building to the east.This is to make the whole building directed to the Qebla.





This window is overlooking the northern courtyard of the mosque.

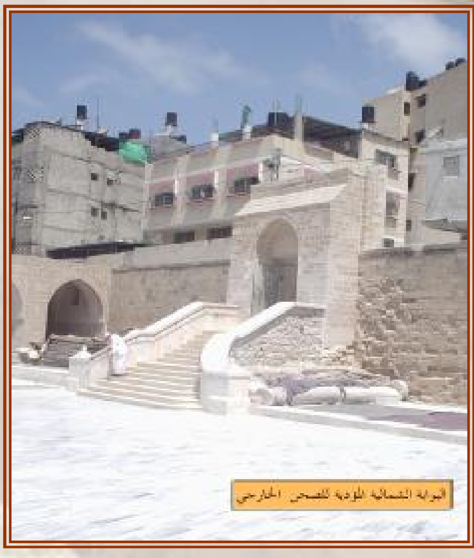
Another door was opened at the same wall in the reign of King Al-Nasser Mohamed Ibn Nasir Al-Din Qalawun. This door was called the door of fig (Tinam).

A platform and altar were added and an exit overlooking the Qaysaryan market was opened on

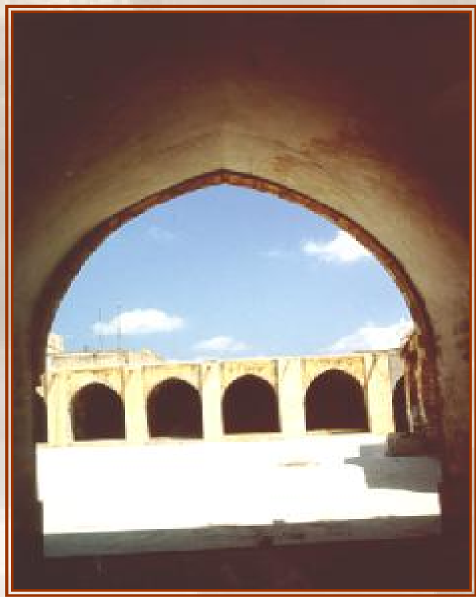
the southern wall. This was called among the public as Ben Qalawon's gallery.

Al-O'mary Mosque





In the latter half of the twelfth century AH, the Ottoman Caliphate, Sheikh Bakri Mohammed Kamaluddin 1731) AD -1782 AD) the dean of the elite in Gaza city established the largest architectural extensions by adding the northern halls which are in the middle of a courtyard area of 1190 square meters.



He also constructed a platform, altar and a device for making coin. These were built from the ruins of the demolished buildings.

During the First World War the mosque was damaged and the Supreme Islamic Council renovated it in 1926.
The texts excavated at the gates of the mosque and the walls refer to most of the additions to the mosque throughout the different Islamic eras.





Mosque of Sayyd Hashim



The mosque locates in the Daraj district. It is of an area of 2400 square meters. it has been named after sayyd Hashim, the Prophet's grandfather. It is said that Sayyd Hashim was buried at the north-west corner of the mosque.

It is known that Sayyd Hashim the grandfather of the apostle of Allah peace be upon him was a trader who used to visit Gaza each year and spent summer, when he died in Gaza during his recent trip he was buried in a cave beside the city wall. The people of Gaza began to bury their dead in the vicinity in the Islamic era to be blessed with the Prophet's grandfather. However, the current mosque, was built in the Ottoman era in a Mamluk style. It contains a central courtyard and an open square place, surrounded by a place for prayer.



Mosque of Sayyd Hashim



The main hall of the mosque is covered with semi-square shapes and it has a platform directed towards the qebla of Mecca. It was renewed in 1850, under the auspices of the Ottoman Sultan Abdul Hamid Ist, at the request of Mohiuddin Ammed bin Al-Husseini, the Mufti of Gaza. The mosque is one of the most historic buildings in Gaza City.



The stones of this building were gathered from old buildings demolished earlier, especially the Gaoli mosque in the olive district and Albulackhia site where five columns were brought to be used in constructing the mosque. Other stones were brought from buildings in Gaza and Askalan.

In the past, the mosque involved a large library and a school for educating religious sciences, but it was bombed and large sections of it were destroyed in the First World War. It was renovated by the Supreme Islamic Council at a later time.

The main hall was demolished and rebuilt in 1903 because of having cracks and dangerous curve, and the northern and western corridors were added to the mosque as well.



Kateb Alwelayia's Mosque



The mosque locates at the Al-Zeitoun district in Gaza City, it is of an area of about 377 meter square. The date of its building is attributed to the era of Al-naser bn qalwoon reign (709-741AH). Evidence for this claim is drawn from the foundation board fixed at the bottom of the eastern side of the minaret that clarifies that Al-Ashraf Alsayfy Al-Allaa'y issued the order of building this minaret for the sake of Allah almighty. This was done in 725 AH during the reign of sultan Mohammed bn Qalawoon.

The mosque was later destroyed. Then Ammed Beik the notary public of the state gave an order of reconstructing and renovating it in 995AH as inscripted at its main door. This is why the mosque is named as kateb Al-welayia mosque.

The minaret was prolonged vertically after the first world war and its plaster was renovated.



The mosque consists of a main worshipping place which involves two marble columns roofed by decorated crowns bearing six curves that constitute two lounges. The platform of the mosque involves remains of decorated stones build above the door of the kindergarten. Most of these decorations were removed, however the minaret is still based on a square frame, and contains triangle windows, and small circled openings.

The top of the minaret contains triangle openings headed by a roofed place for the caller for prayers.

This mosque is distinguished by its site which nears the church of orthodox Romans. This combined the minaret to the Cross adjacently, which clearly shows the Islamic religious tolerance that has afflicted the Christians in

Palestine over ages.

School of Prince Brdbek Al-daoudar 'The Court's mosque'



The school locates in the Shijaiah neighbourhood. It is known today as the mosque of the court, because it was used during the Ottoman era as a religious court, as is written on the inscriptions at the entrance of the building, the school building was also used as a mosque.

Prince Brdbek Al-daoudar had the school built in November of 1455AD..

Its entrance is located at the northern wall of the building, and the minaret, which is about 19 metres height is located at the north-western, corner of the building. It is adorned with plant geometrical Mmluki decorations carved in the rocks.

The school has an area of 546 square meters, its shape is like many schools of Ayubi Mamluk, it has an open courtyard in the centre of the building, surrounded by rooms for teachers, students and other inputs, such as places of ablution and wash.

The construction was changed during the British Mandate to a governmental school for boys and was called the school of Shijaiah amiri.

Ali Bin Marwan's Mosque



It locates at At-tofaah district outside the eastern wall of Gaza City. It is one of the famous mosques of Gaza, which involved a chapel for women attributed to the Mamluk era. The mosque contains the grave of Sheikh Ali bin Marwan which is attached to the bottom of the Dome of the mosque. The Sheik came from the Morocco , and lived in Gaza and died in 715 AH -1314 AD. Many renovations were done to the mosque. All were done by Mohammed bin Abdullah (725 AH – 1324AD).

There is a cemetery adjacent to the mosque which held his name.

This holds signs of tombs which are considered as first class historical documents.

Al-Omari mosque in Jabalyia



It locates in the heart of Jabalyia, people call it the large mosque because it is one of the largest mosques ever built in the town. Its area is about one thousand square meters. Nothing remained from its old building except the minaret and the lounge which locates at the eastern side of the mosque. This lounge consists of three divisions paralleling the wall of Qebla and is roofed by crossing domes cross-loaded by four stone pillars.

The minaret locates at the south-western side of the mosque and is of eight corners decorated by rectangular windows and asterisks at the lower part. Whereas the upper part involves rectangular windows of small openings for air and lightening. These openings are decorated by nice paintings.

The building of the mosque does not involve a foundation notice but the architectural style of the minaret reminds us of the Mamluk architecture. This is confirmed by the presence of rosy asterisks, which were taken as a slogan for Qalwan's royal family.

The tomb of Sheikh Mohammed Almsheech locates near the mosque. It is believed that this Sheikh came to the country in the tenth century AH from Morocco.

Sheikh Zakaria's Mosque





It locates in Adaraj district in Gaza city on an area of about 656 square meters. It is not exactly known when the mosque was established, but the existence of the tomb of Sheikh Zakaria Altadmoury, who died in 749 AH gives an indication that the mosque had been built in the first half of the eighth century AH. The mosque resembles the architectural style of Ali Ibn Marwan mosque, which was built in 715 AH. The mosque was composed of three rooms based on columns which created a celestial yard in the middle. The platform was in the eastern side with the minaret. All the corridors, rooms and their old domes disappeared.

There remains the beautiful mosque's minaret. It is worth mentioning that a paragraph was sculptured on the surface of Zakaria Tadmoury's grave stating that Zakaria Tadmoury the poor slave of God Almighty died in the year (749 AH -1348 AD).



Al-Nasser Mosque



This mosque locates in the center of the village of Beit Hanoun in the northern side of the Gaza Strip. It was built by Prince Shamsudin Sonqor in 637 AH / 1240 AD to commemorate the victory of the Arab Muslims on the Crusaders in Om Alnasser battle. There is a slab at the top of the platform written on it five lines to confirm that commemorate.

There is a cemetery adjacent to the mosque which involves the graves of Muslims who were killed in that battle. These graves hold signs about the battles that took place on the land of Beit Hanoun.

The mosque is considered as a unique form of the Ayubi architecture. Currently nothing had remained except a southern small room, which is roofed beautifully. It is characterized with cellars which have a shallow dome in the middle. This small place ends from the eastern side with a room covered by a dome. This dome is cared on spherical triangles. The rest sides of the mosque are modern.

Sheikh Khalid's Mosque



It is located in Al-daraj district of ancient Gaza City. It is a small mosque which was built in the eighth century AH, 14^{th} century AD. The name of the mosque was attributed to Sheikh Khalid ben Shobayb who died in 749 AH. It was renovated by Shehabdin Ammed bn Abraham Al-moqdisy Al-ansary in 759 AH. The mosque is composed of three corridors and a lounge roofed by domes which are based on Corinthian marble columns. It is said that Sheikh Joqmaq the grandfather of Jaqmaqia tribe was buried in this mosque. Evidence for this claim is available through the number of Endowments which were specified for the grave and the sojourn of Sheikh Khalid.

The mosque is recently renovated wrongly that it is no longer considered as one of the old antiquities.

Ms. Roqaya Mosque



This mosque locates in Shijaiya district, it is on an area of about 174 square meters. The name of the lady which the mosque is attributed to is not known, but it is said that she is a wife of one of the rulers of Gaza who took power in the Ottoman Empire.
It is said that she is the daughter of Ammed and the date of her death was written on her tomb in 967A.H. The tomb was found in the damaged lounge at Ali bin Marwan mosque.
Ms Roqaya mosque consists of one large lounge which locates at the eastern side and it is the prayer place.
The trader Salem Hathat took the responsibility of it from 1170A.H to 1222 A.H.
During this period he reconstructed and renovated it, he also bought the shops under it and added them to the mosque according to the legitimacy arguments.
The people of Gaza took the mosque and its chamber as a scientific institute and a library.
The mosque has been ravaged during the First World War.
A marble slab was found in the mosque during the last restoration process. It is decorated with plant decorations and there is some Arabic words written on it.

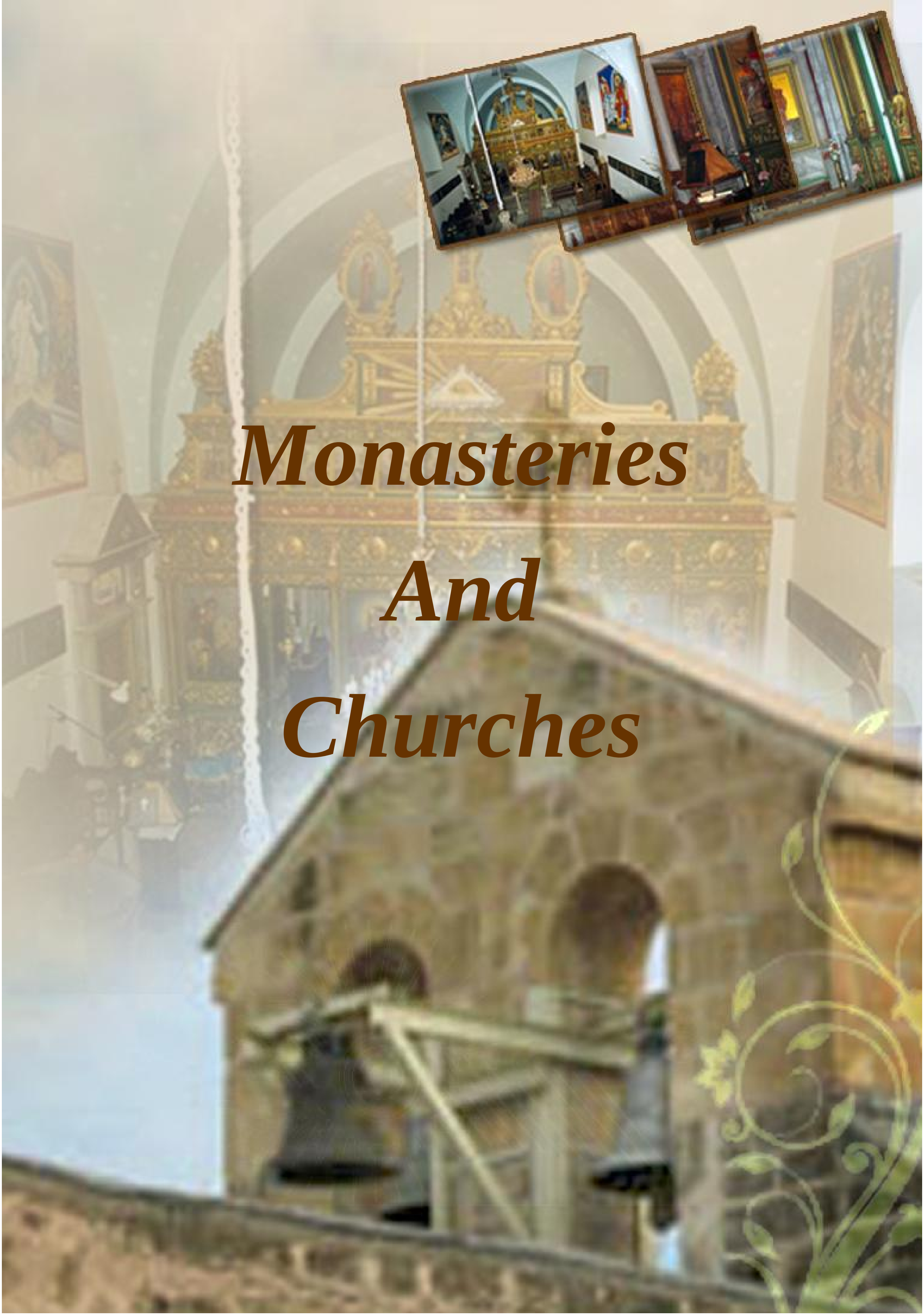
At-Toqozdmoury's Mosque



It locates in Shijaiyah Turkomen district in Gaza. It is of an area of 600 square meters. the mosque was established by Shahabuddin Ammed bin Aszfeer bin At-toqozdmoury in 762AH -1360 AD.

The mosque was locally named Alqozmary. The entrance of this mosque is one of the most beautiful memorial entrances.

Its decorations are shaped as a horse shoe decorated with plants, asterisk, geometrical and written decorations.



Monasteries And Churches

St. Hilarion Monastery



The site of St. Hilarion Monastery is considered the most important monumental monasteries in Palestine, where it locates on the top of a high sand-dune it is about 15 km far from the south-west of Gaza City, and about 3 km far from the west of Nusseirat. It is about 500 m away from the coast of the sea and its height is nearly 22 meters .

According to the status of the site, the definition of the famous Monastery of St. Hilarion in the ancient texts, and the results of archaeological techniques, which revealed the presence of the largest monasteries ever found in the Palestinian Territory in terms of size and design, we hypothesise that the commemoration of the remains of St Hilarion had occurred in this Church.

The remains were put in a coffin made of marble, some parts of its cover which are of Roman-style are still reserved.

St. Hilarion belonged to atheist parents who lived in a village called Tabatha, which is 7 kilometers away from the Gaza Strip. It is believed that this village locates in the village of Khirbat om t-tuut to the south of the estuary of Gaza valley.

Hilarion went to Alexandria to learn science especially syntax, where he met the real founder of convent Anthony Balkadis in the desert of Egypt.



St. Hilarion Monastery

This led to a complete change in Hilarion's life. He returned to his country of origin in 329 AD believing that he had to start his life like Anthony. Hilarion built his monastery at the site of Khirbet Umm amer. This was an isolated location on a high hill which overviewed the road between Egypt and Palestine. Hilarion's popularity increased within thirty-years. Thus he was surrounded by 400 deacons, who began to construct some small buildings surrounding the church. In 362 AD, the Romanian emperor Julian took over the throne, and governed Sham area including Palestine. He destroyed Hilarion monastery and forced him to flee to Cyprus, where he died there in 371 AD. His disciples later carried his corpse to Gaza, and buried it in the same place of his first monastery.



The monastery Consists of several architectural groups surrounded by an external consistent wall of stone. Its area is 137 m × 75 m. It contains a series of halls, chambers and corridors, the rooms total is 245 rooms. Their construction returns to the roles of several stages of time starting from the mid-fourth century AD until the eighth century AD.

The monastery can be divided into several architectural groups: the first architectural part includes the services region which is located to the south and west parts. It consists of special rooms specified for clergymen residing in the monastery. The ground of some of these rooms are covered with beautiful mosaic, which gives an indication of the importance of the owners of these rooms who had a special place and sanctity in the monastery.



These rooms are separated from the second architectural part by long street involving stairs specified for the monks to enter and leave. The church itself is of a Basilki system, which involves three corridors; the widest is in the middle one . These corridors are separated by marble Corinthian-style columns, each has a bend to the east .
The sight of the corridors and the three bends shows clearly that the church was expanded more than once.
The third architectural part is Aldemas , which can be accessed through stairs of mostly broken steps, these stairs lead to an underground building shaped as a cross. This building contains the components of the marble columns of the monastery, which collapsed from the top building due to tremors and age. The place shows some remnants of a marble coffin Specialised for St Balkadis Hilarion. The sides of the building show its focal places. It is believed that St. Hilarion was buried in that position.
The fourth architectural Part contains the baptism basin and halls leading to it, the ground of one of its halls is covered by mosaic involving a pink landscape of rolling out branches carrying clusters of grapes.



The leaves within these branches contain pictures of animals and birds that reflect the sort of environment at that time.
the fifth architectural part is specified as a spa area. The remaining monuments of this area show the divisions of bath rooms which involve a chamber of hot and cold water and a waiting room. Holes for water appear at the bottom of these rooms and A house fire as will.
The place also contains extensive network of water channels made of pottery and lead, and a network of drainage channels leading to the outside of the monastery.
The presence of remnants of marble pieces show that the place contained a Liquor. Other remains show that there was a special well for the monastery.

Some of individual Byzantine graves were also found within the boundaries of the monastery mainly on the open courtyard. A wide range of archaeological pieces were also found. These are represented in different models of pottery jars, parts of local and imported dishes, a number, of a few pottery lamps, crockery, and a number of bronze coins mostly belonging to the lords:
Anastasios Jstinean, Justin, Tbrios and Hercules.
Some of the coins belong to the Islamic first and second centuries A.H, one of them is a pence that returns to the era of caliph Omar bin Abdul Aziz.



Church of Saint Parvirios



The church of Saint Parvirios locates at one of the oldest districts of Gaza, that is Al-zytoon district on an area of 216 square meters. The date of its construction returns to the beginning of the fifth century AD, but the current buildings return to the 12 century.

St Parvirios was born in Thessaloniki city in Greece, in 347AD and his parents were rich. At the age of thirty, he went to Egypt to learn the monastic life in "Der Alseeq,". Five years later he went to Jerusalem and visited the holy places, and lived in the adjacent wild close to the Jordan River. When Parvirios became of forty-fifth of age he was appointed by Patriarch of Jerusalem priest. After the death of the Bishop of Gaza, he was appointed the bishop of Gaza City.

since the Gazans were atheists, Broferrios Sent a letter to the Constantinople requesting assistance for building a church and demolishing places of idols worship in the Gaza Strip at 398 A.D. The wife of Emperor Empress Ovdhuxia Orkadeus sent money, engineers and stones through Antioch to help. The foundation stone of the church was laid and it took five years to build. The church has been established according to plans, specifications and drawings

which Ovdhuxia requested, and it was named the Church of Ovdhuxia as it was attributed to her. After the death of St. Parvirios in 420 A.D, he was buried in the church. His tomb is still in the north-eastern corner, and what confirms that, is what is written on a marble slab at the top of the western gate of the church in eight lines in Latin with an English translation underneath. Now the Church has a rectangular design ended with a structure which is covered with a half Dome. The Church is covered with two crossing cellars. The church has three entrances; there is a canopy mounted on three marble columns based upon two decades which carries the basement ceiling forming a crossing cellar in front of the western entrance.

The church is characterized by huge walls supported with marble and granite columns. These columns are put in a horizontal position to support the walls. The original scheme of the church is similar to the other schemes of the Albasiliki and Byzantine churches in Palestine.

The architectural elements of the current building such as the Rigid contracts, the domes and the western entrance are similar to what is found in the Crusades churches. So it is believed that the current building was built in the twelfth century on the foundations of the original Byzantine Church.
The church was restored in 1856, its trappings were renewed and its door was expanded. it had been ravaged and most of its trappings were removed in the First World War, but people reformed it.

In 1923, the merchant George Bik arrived at Gaza, he renewed it and restored its trappings and adornments.



Byzantine Church in Jabalia



The Byzantine church is located in Jabalia, to the west of Saladin Street. The church is one of the most important churches in the Levant since it involved most of the integrated architectural elements, which included the church Albasiliki system which has three corridors the widest is the middle Gallery. The northern part of the Church contains a place of worship (chabel).

This is the nature of ecclesiastical architecture in Palestine, the area amounts 500 meter square.

The church involved 16 ancient Greek written texts. That number was not found in any church in the Levant at all. The greatest church contained eight or nine texts only. The date of the oldest text in the church dates back to 444 AD at the era of the Byzantine Emperor Theodosius II, who ruled the area in (408 AD and 450 AD), and the latest version dates back to 780 AD the era of the Byzantine emperor Leo III and ConstantineV.

The church remained since the Islamic conquest of Palestine in 637 AD and up to the time of the Abbasid Caliph Abu Jaafar Al-Mansour.

Thus, the Church witnessed the reign of 24 Byzantine emperors and 14 Islamic caliphs.

Byzantine Church in Jabalia



This gives a clear cut evidence for the religious tolerance Muslims offered to Christians in Palestine. It also refers to the long age the church lived.
The decoration of the church contained many aspects of engineering, plants, anthropomorphism, rural landscape, cooking utensils and animals from Palestine and beyond.

Also it contained a number of food items which some of them are known to us, and some are not. It included scenes of fishing, rivers and palm trees. Most of these decorations were destroyed at the time of the Icon war and with the attendant political and economic crises. No single sign had left from them which could be restored as it was.



Ar-Refaa'ia Free Water Maps
Sultan Abdul-Hamid Free Water Maps



This place locates at Addaraj district in Gaza city, at Al-wamda street a few meters away to the east of the Basha palace. This water place was established in the 16th century by Bahram Beik Ben Mustapha Pasha.

The place was built of limestone. It mainly contains a bend up to a depth of about one meter, and an overt circle, which was made of marble and limestone. Two seats of rocks are located on both sides of the bend. These have three openings for water in the centre of their square frame.

The name of the current free water place is called sabeel r-refaa'ia ", which referred to the governor Ref'at who renovated it. This sabeel was renovated again in the era of Sultan Abdul Hamid II in (1900 AD–1318A.H)

There was another free water place (Sabeel) at the same location, this was built in 1870 by Prince Ref'at Pasha, the governor of Gaza at that time.

Deir El-Balah



Deir El-Balah town lies off Gaza City to the south. The town is of an area of about 13 kilometres. Anciently, it was called "Der Aldarom", i.e. the southern monastery as called in classical semitic languages.. The town's current name ‘Deir El-Balah’ is attributed to the palm trees it is famous of. One of Gaza gates which led to Deir Al-Balah was called ‘Aldarom’. The city played an important role during the Crusades. It was one of the main cities of the Crusader Kingdom of Jerusalem, which also included Jerusalem, Acre and Nablus.

Deir Al-Balah had a famous castle which was established by Amuri Salibi (1163-1173 AD), the King of Jerusalem.

Deir Al-Balah was Besieged by Sultan Saladin, who was unable to open it, but later it became under his reign precisely after Hutteen battle in1187 AD. Then it was occupied by the crusaders

led by Richard Qalb l-Asad, the commander of the third crusading campaign, once again.

Deir El-Balah



The town was an important post station on the road between Cairo and Damascus. The railway line, which connected between Egypt and Gaza, currently is out of order, is one kilometre far from its centre. Deir Al-Balah is of an area of about 15 thousand dunums, and is famous of palm trees, olive, citrus, and figs.

There are many archaeological sites on the beach of Deir el-Balah, which were subjected to excavations during the occupation era. Some of these are: Deir el-Balah cemetery, Tel Alrqesh, Albaraka land, Tel Qatif and other sites.

Deir El-Balah Cemetery



Lots of excavations were carried out on Deir el-Balah beach which revealed a cemetery dating back the late Bronze Age (1550-1200 BC), This was attributed to the so-called Palestinian kings. The cemetery contained a number of coffins made in a shape looking like human being.

This amazing group of coffins, represent the largest group of coffins made in the shape of man, ever discovered in Palestine. These coffins simulate the coffins of Egyptian Pharos. Three or more groups of Coffins were found, and the distance between each group and another was 3-4 meters.

These coffins have been discovered in tombs carved in stone or mud. Large quantities of utensils made of alabaster, including small statues of pharaohs, seals, golden jewellery, beads of gold, precious stones, and many Canaanite forms. Cypriot and Egyptian Pottery were discovered these seemed to be used for burial sacrifices.

Digging was done in the cemetery of Deir el-Balah, in 1972 and 1982, for the interest

of the archaeology department at Hebrew University in Jerusalem and the committee of exploring Israel.



Deir El-Balah Cemetery

In 1971, General Moshe Dayan, the ex defence minister of Israel, launched an illegal exploration campaign on this region, and added all discoveries to his own possessions. He kept them until his death, and then they were all sold by his heirs to the Museum of Israel.

Nothing of these monuments are left in the Deir Al-Balah site today, because all these discoveries are now exhibited in Alrokffler   museum and Israel Museum in Jerusalem.

Tel Al-Rqeesh



It is an archaeological site which is located directly on the coast of Deir Al-Balah. The exploration diggings in the hill showed the existence of a prosperous Phoenician colony of an area of about (650 × 150 m). It had defensive walls of a huge length of about 1600m. There was also a Phoenician cemetery to bury the ashes of the burned corpses. This dates back to the late Iron Age, and the Persian period (538-332 BC.). The size of the site and its defences suggests that it was once a seaport, on the road of international trade. Here the archaeologists discovered many types of pots manufactured

locally and various pieces of Phoenician and Cyprus pottery. This great variation of pottery discovered in the hill reflects the importance of Tel Al-rqeesh as a center of maritime and land trade routes that linked Egypt to Asia. The process of exploration in the Tel Al-rqeesh was done by the Palestinian department of antiquities belonging to the British mandate authorities in 1940, and by the Israeli department of antiquities and museums in 1973. In 1982-1984 a mission from the Israeli Ben-Gurion University digged in the site. Today some remnants of buildings made of powdered milk can be seen on the site.

Al-Khadr's sojourn:

Al-Khadr's Sojourn:



Al-Khadr's sojourn is located at a distance of about 200 meters south of the city centre of Deir el-Balah. It appears that the sojourn was built over an old monastery because the map of its construction and its cross bars recall us to the art of crusaders architecture. This is confirmed by the Greek inscriptions, some chromatic crowns and marble columns.

The name of the sojourn is attributed to St. Georges , which means in Arabic the Al-Khadr This may be the name of the monastery as well.

Khan Younis (Parquuq's castle)

Khan Younis (Parquuq's castle)



This Khan (service) is located in the center of Khanyunis town, on the coastal road linking Egypt with Al-Sham, this road was one of the most important trade routes in the Middle east and it had a military significance. The Khan was built by Prince Abdullah bin Yunus Alnorouzi Aldaoudar, the clerk of the Mamluk Sultan Ad-daher barquuq (789 AH, 1387AD). It

had been built to serve the commercial convoys that used the coastal road linking Egypt,

Palestine and Syria, known as "Fiamarees", and the mail stations along this road.
The place of this khan was chosen not only for its strategic location but also for its fertile soil and the large number of freshwater springs, in addition to the presence of stone quarries to the east of the city._The khan is designated by the local population as the castle, because it was renovated in the Ottoman period by the governor of Gaza,Ammed Basha Al Rodwan (1517-1917 AD) to be used as a military base to protect the trade route along the Mediterranean coast. The Khan was used as a tax centre in the sixteenth Ottoman period.



Khan Younis (Parquuq's castle)

century, the first century of the Then due to khans strong defences the ottomans changed it to be a military castle_The khan is square in shape and is a two-story building. The first floor was prepared to be stores for goods, trade and stables, while the second was devoted to the residence of the inmates. It included a room, a mosque, and a public place. The front of the Khan, which is almost of 80 meters length, is characterised with having sculpted writings on

both sides of the entrance. It is also distinguished with its aids and towers. Many Arab and Western Travellers visited Khan Younis town and its famous Khan. They described it as the best khan locating by the road linking betweypt and



Palestine " That they have the best of Khan on the old road between Egypt and Palestine. The German wonderer shomakhar visited the town in 1866, and described its khan stating that: "it is a small old building of a square shape, and has a number of furnished bed rooms for customers to sleep. There are a stable of horses opposite the street and a dark room of one door without windows, but with a chimney. Despite its darkness it is preferred by customers because it is secure and warm in winter.

The minaret of the main mosque of the town is to the east of the khan. Both were built in an Arabic architectural style by Sultan Barquuq. The two buildings were built of sandstone and marble and other beautiful architectural details.

Many other archeological sites are found to the west of Khan Younis town, such as Tel Redan and Tel l-ljenan.

Absan

Absan

(The Sojourn of Prophet Abraham Al-Khalil)



Abasan village is located to the south east of Khan Younis town, and is about 5 km far, and is about 75 m above sea level, it was named

Absan due to sons of Abs who belong to the Arab tribe of Lakham which lived to the east of the Khan Younis beanyunis lived before Islam. The village might be named so due to having two small villages (Absan Alkabeera and Absan A-Saghera) One of the important archaeological sites discovered recently in Absan Al-Kabera is the mosaic floor and a place called Khalil Rahman sojourn. The mosaic floor dates back to the year 606 AD, and it is a good example of the Byzantine mosaic floors in the Gaza Strip, it involves drawings of birds, plant papers, writings and decorations. The archaeologists discovered a Byzantine grave locating directly to the north of the floor. It was built of sandstones and has an east west direction. It is possible that the person buried here is the pastor of the Church or the Byzantine convent, which dated back to the ground mosaic.

A variety of manual pieces including broken glass, pottery and Byzantine small columns were found in the grave.

Absan

However, it is clear that the marble columns at the Sojourn of Prophet Abraham Khalil were taken from the destroyed building which involved the Byzantine mosaic floor in Abasan and which were added to the sojourn later. This sojourn is about 6 km to the north of the Byzantine mosaic floor, it is said that prophet Abraham rested in this spot on his way to Egypt from Hebron.

The sojourn Consists primarily of a square tomb of, built of marble and stone, with two marble columns.
It is not known exactly when this sojourn was built here, but perhaps it had been built at the beginning of this century.

Ahmadiya zaweya (corner



Ahmadiya zaweya (corner)

Sheikh Ahmed al-Badawi zaweya



This Zaweya locates in Ad-Daraj district close to Al Wahda Street. It is attributed to Sheikh Ahmed al-Badawi, one of the most famous Sufi scholars who lived in Gaza.

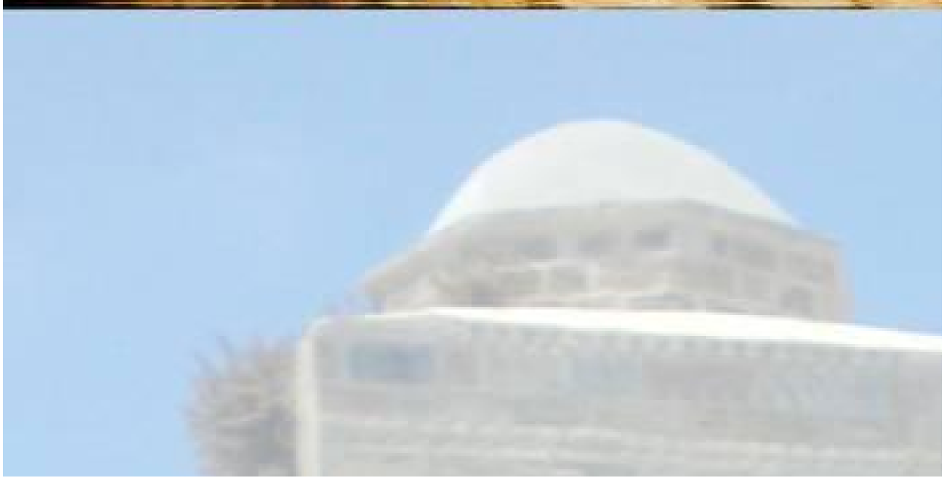
Sheikh Al-Badawi was born and lived at Tanta in Egypt for forty one years, then moved to Gaza where he died and was buried there in 1276 AD. He was named Balbedwi because he was always covering his head and his face. His followers formed a group called Ahmadiyyas in Egypt and other areas known Sufi, and they are still operating in Gaza and other parts of the country up till today.

The northern part of the zaweya was almost used for lectures and a place to rest lonely, while the southern part was used for worship.

The tomb of Princess Qutlo Khatoon, who built the zaweya near the southern wall of the mosque, is made of marble.

The inscription on the tomb shows the name of the deceased and the date of her death in the month of December,1332. It also shows the name of her father, Bahadur Alokendar, who was a prince of forty Mmlukian soldiers in Damascus.

Al Basha Palace





Palaces are the most important buildings of the Islamic architecture due to methods of construction, art, decoration and inscriptions, in addition to being an impressive record of all stages of development the Islamic architecture passed in, particularly in Palestine.

Al basha palace (also named palace of AL-Radwan) which has the features of Mamlok era locates at the Daraj district in the eastern part of old Gaza. This district is considered the richest in having historical buildings in the city. Such a palace reflects the tradition, civilization and progress witnessed there in earlier times.

This palace had several names such as Al Radwan palace. This returns to Al Radwan family which owned it. It was also named happiness home, great home and Al Basha palace. The palace was named Addabory in the end of the Ottoman reign because they had taken it as a centre for government.

The palace was also named as Napoleon castle since he stayed in it for three days when he was on his way to Egypt after invading the Sham area in 1799. During the British mandate, it was used as a centre for the police. So it was named AlSarayia.

In the mid of twentieth century, it was changed to an administrative place of Az-Zahraa' secondary school. Then to was belonged to the ministry of tourism and antiquities, since it is considered



as a monumental place that must be cared carefully.
The ministry renovated and changed it to be a monumental museum.
There is no foundation notice for this palace clarifying the date of its building. However it is believed that the process of building the palace returns to Mamolok era since there is a seal sculptured at the gate which takes the form of a lion.
The way this palace was built on represents the philosophy and features of Islamic architecture since it is composed of two separate buildings which has a medium yard in between, in addition to the front yard of the two storey old building.
The architectural elements that signify the building are represented in the geometrical decorations that decorate the fronts and entrances. They have different shapes mostly like star dishes and sharp curves that identify the frames of the entrances. The main entrance of the Palace lies off the northern building to the south, which has the most beautifully decorated fronts. It is decorated with a rectangle stone geometrically inside a stony frame with a picture of two lions on the two sides.

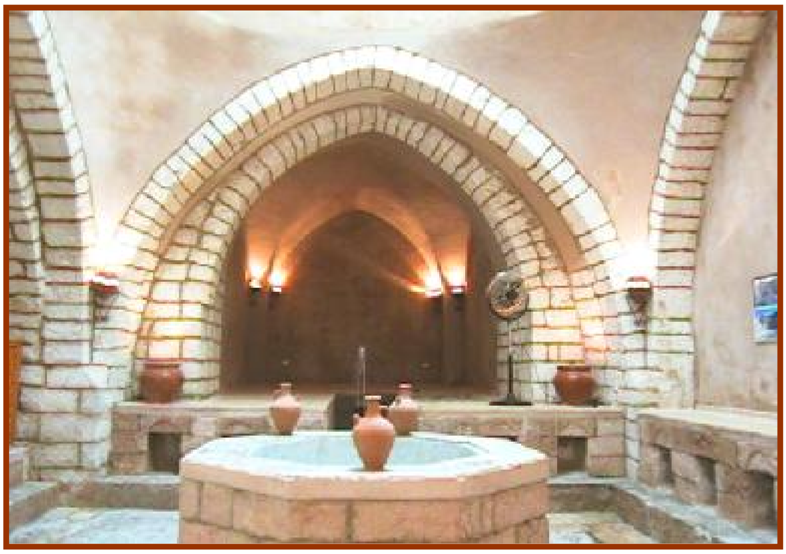


The second floor of the two buildings can be reached to by external stairs for each building.
Studies on the palace referred that there is an underground floor under the southern building that disappeared and covered by time, and needs renovation.



Assamra Bath

Assamra Bath



Many public baths where established in Gaza to serve the people in the city and others like travellers and traders. These bathrooms were a source for wealth to many capable and rich people, whether princes, sultans and senior traders. They all competed in building them to attract people. They built small and big bathes according to their physical ability. Bathes were usually built from marble stones to resist the moisture of water. Assamra bathroom is currently the only remained one in Gaza. Assamra bathroom is located at Al- Zeitoun neighbourhood in Gaza City, it is a wonderful example for the Ottoman baths. It is noted that the bath belonged to "Oise Pasha", prince of Damascus. He updated and repaired it and it was then owned by his daughter, "amina Hanim". The bath was named Assamra bathroom due to Assamra group which served the bath for a period of time, but they sold it as they sold their property and they then moved to live in Nabuls. The bath was finally owned by Alrodwan family.
The bath has an out entrance that leads to a corridor which leads to a hall. The hall contains a water fountain. The bath is covered by a dome with a round hole stained with coloured glass to allow access to sunlight which lightened it naturally and beautified it considerably.
The bath contained a nice surface paved with marble rounds along

with multicolour squares and rectangles that formed nice geometrical shapes.
The bath hall is connected with the other rooms of the bath. These include a small room for undressing, a wide room full of vapour for taking showers. A marble basin is attached to the western wall of the room for taking hot water.

One of the corners of the room contains the diving place.
A marble stone with inscribed writings is located at one of the corners. This might be the foundation notice of building the bath.



Romanian Byzantine cemetery in Jabalya



This cemetery is located in Jabaliya to the east of the Salahaddin motorway. It is a grit hill of about 18 m above sea level. This hill is higher in the east where it is 75 m high.
The site also contains large tanks built of stone and painted with a layer of tiles which does not allow the flow of water out, these tanks were used either for storing grain or water. The cemetery also contains a lot of pottery and remnants of bones.
Three types of graves were discovered in the place:

The first type is graves carved a layer of grit that includes a number of graves.

The second type is a number of graves built of stony blocks.
The final type is a group of pottery jars used for burying children corpses.

These graves were put in different directions, most of them are to the east-west direction and the rest are to north-south.The graves found in the area are either small or large, and most of them contained skeletons of different sizes.

The antiquities found in the cemetery:

1. Golden artefacts:

These are represented in golden earrings and gold coins belonging to the Byzantine era.

2. Glass:

A number of perfume bottles were found mostly related to bulbous body with long neck. Glass bracelets, and a set of beads were found in the area too.

3. Pottery:

lanterns of pottery belonging to the Roman and Byzantine times and jars of various sizes. These jars were used to bury the remains of children.

4. Metals:

A number of bronze coins and bracelets of bronze and round bronze pieces dating back to Roman times were found.

5. A number of decorated stones containing written decorations and geometric plants done with water colors on gypsum.



Hill of Calves "Tal l-O'juul"



The Hill of Calves is located south west of Gaza and at a distance of about seven miles of the city, by the northern bank of Gaza valley. It is one of the most important archaeological sites in the Gaza, since the Canaanite town of Beit Ajlaim was built on this hill.

The hill is of great value, in addition to being the ancient home of the people of Gaza, it is the place for the most important battles and historical events of the nations that lived on or ruled the land of Palestine.

One of the most historic accidents associated to the hill is the camping of Saladin twice there, and the failure of the plot being hatched by Aydanip to overthrow Muhammad bn Qalawun's regime when he was landing on the hill in 699 AH - 1299 AD when he was on his way for fighting the Tartars, As a result Sultan Muhammad bn Qalawun issued an order of hanging fifty conspirators, then he moved from the Hill of Calves to the village of Karatia, and then he headed to Syria to confront the enemies.

In 802 AH -1400 AD, a battle took place between King Nasser Faraj bin Barquuq and those who



Hill of Calves "Tal l-O'jul"

outlawed him in the Hill of Calves when he was on his way to Syria to fight Tamerlane, but the armies of the Sultan was able to overcome the rebel.

In 1879, a statue of an idol was found in the hill and transferred to Constantinople, the researchers could not confirm whether the statue is for Gaza Jopeter or for Mrnas the idol of Gaza.
Flandr Petrella excavated in the hill in era of 1932 and 1935. It was believed that the site of ancient Gaza was on that hill. One of the most important discoveries found during the excavation is a wall of 2.5m in cross section and 50 feet in height.

The graves found in the area was specified for burying horses beside their owners. A tunnel of 500 feet and five palaces were discovered.

The oldest palace is dated back to 3000BC. A bathroom was found in the palace.

One of the palaces is dated back to the eighteenth Egyptian family. The rest of these palaces are dated back to the 6^{th}, 12^{th} and the 15^{th} family. Many plates of pottery, copper fragments and golden bracelets and other tools related to women were found in the place as well.

Al-Bulakhia (Alanthidon)

Al-Bulakhia (Alanthidon)



Al-Bulakhia (Al-anthidon)the ancient port of Gaza is located to the north west old Gaza. It is nearly 6km far from the city. It precisely is located in the north west of beach camp of Palestinian refugees. Its area is about one Km square. The site is 17 to 20m above the sea level. The urban expansion threatens the site from all directions. The western part of Albulakhia site suffers from erosion factors due to sea water,   biological changes occurred in the region, and due to building fishermen port on the sea of Gaza City. The port was named Alanthidon due to Gazan traders who widened the scale of their trade in the 5th century BC and developed their commercial relations with the Greek traders who established a commercial port in Gaza, which was attributed to them.

In 96 BC, Alanthidon town was besieged and destroyed by king Almcabien Alexander Janius, who was in continuous conflict with the State of Nabateans (in the south of Jordan).   Due to worm relations of Gaza with the states of Nabateans the king attacked the city and its coastal port (Alanthidon). Consequently the Gazan asked for help from the king of Al-Nebt, Hareth the third (110-96 BC), but he was unable to reach the Gaza Strip and save it due to his death.

In 57-55 BC, The Romanian leader Pompey, gave ordered to the first Roman governor of Syria (Jabenius) to rebuild the Anthidon city and rebuild Gaza and Rafah city. The Anthidon become an economically prosperous city with a strong commercial influence in the region since it had a center for making Mint, especially after finding many Romanian coins bearing the name of the Anthidon.

The excavations in this site showed a wall made of bricks and dates back to the Canaanite period (the II Iron Age, the eighth century BC). It is one of the oldest archaeological layers that was found at the site. The antiquities include most of the historical stages until the Byzantine control.



The archaeological excavations proved that the location of

Albulackia (Al-Anthidon) had extended and expanded to the north. The archaeological remains refers to the flourished economy that had been in the place, particularly in the fifth century B.C. In that time, Albolakhia started to be known as Al-Anthidon after the arrival of Greece traders to the region. They established a trade settler in the place as a corollary to expand and invigorate the country's trade with Greece. In 332 B.C, the Alexander Almagdony took control of Gaza and its port. The historical sources says that a big booty was obtained and sent to his from the Gaza Strip. Its not know exactly when the location was destroyed.

Al-Qaysariyya Market



Al-Qaysariyya market locates at Adaraj district in the old Gaza City. It is one of the most important archaeological markets that still remain in Gaza City. People call it now the gold market since all its shops trades in gold.

The establishment of the market dates back to the Mamluk period, but there is no specific date for its construction.

The market is a building beside the southern wall of Al-Omary mosque. It consists of a narrow street of about 60 meters in length and its size is no more than 3 meters. The market is covered by a tapered vault and lined with small shops on the either sides.

The size of these small shops is about 2 meters on the street and its depth is no more than 2 meters too. Above the eastern entrance there is a large arch which is one of the most architectural elements that distinguishes it and still remains until now.

The building of the market suffers from neglect in maintenance as one of the only monumental buildings in its kind at Gaza city. The changes caused by owners and tenants of the shops distorted and hided its archaeological sites by using unsuitable building materials for restoration, and as a result of making modern decorations. This seems clear when entering the market .



The Archaeological Homes

The Archaeological Homes



Nations are proud of their cultural heritage which reflects their originality and roots throughout history. One of this heritage is represented in the monumental buildings that remained as witness to the greatness of the nation and its magnificent performance. This reflects the character of the people of this holy and blessed land. The ancient houses give a concrete evidence for the Shining history of the nation and the features of social community members who lived in these buildings. These houses expressed the taste of their manufacturers, and the culture and philosophy of its owners. This is through the models of architecture and beautiful decorations.

There are various ancient houses in Gaza, but they generally suffer from negligence. Therefore, they are in bad need of repair and reconstruction.

The house of Joseph Beck l-Borno



The house of Joseph Beck l-Borno is located in al-Zaytoun neighbourhood in the old town. It overlooks Ra?s T-Tale? street that branches from Omer El Mukhtar Street.

The founding of the house dates back to the Ottoman era, but the ownership of the house goes back to the family of Borno, (one of the Gazan families).

The House is a magnificent architectural, and artistic model. It historically reflects the area in which it was built.

The house underwent division in terms of ownership and retail sale. Part of the house was sold tostrangers, As a result new walls and door were erected in the building. These separated its parts due to the different ownerships.

The House now consists of ground and first floors. There is a wall in the first floor which divide it into two parts, (the northern and the southern parts). The first floor is also divided into two parts (eastern and western parts). The western part belongs to the northern part of the ground floor, and the eastern part belongs to the southern part of the ground floor.

The house design is simple and modest completely like the local traditional architecture available there.
The internal interfaces of the house are the most beautiful parts, as appears by the beauty of the holes overlooking the inner courtyard, windows, doors and the lounge. The decorations were widely used to decorate the facades of stalactites.

Geometric and floral decorations were used to decorate the internal stairs. Iron was used as protection of the openings and the stairs. The coordination, distribution of stones, limestone, marble, and colored stones added beauty to the internal interfaces of the house. These are gathered together and reflect a harmonious and integrated picture of all the archaeological House staff.

Hathat's Archaeological House



This archaeological house is located at Shijaia district in the Old City of Gaza, precisely at a street branching from Baghdad Street close to Roqaia's and Ibn Othman mosques, along with a group of other archaeological residential buildings. the Kurdish landlord Mr. Abraham Jalaby Al-Hathat built it in the twelfth century AH
it is worth noting that Mr Salem Hathat the grandson of Mr Abraham Hathat married the sister of the Ottoman sultan after he went to Astana to complain Muhammad Basha Abu Maraq, the governor of Gaza, about his bad treatment and harassments to him.

The building consists of ground floor which is composed of 7 large rooms, lounge, two kitchens and two stairs that lead to the roof of the house. After being granted to the society and Mercy orphanage, the house was renovated and re-used by the society and mercy orphanage as a charitable center for the rehabilitation of children with special cases.

Hato's House



Hato’s house was built in 1326 AH, it was originally owned by the family of Abu Ramadan. The house had been used as a housing building since its establishment up till its evacuation in 2000.The building remains as it is without any change or additions since its inception.

The house consists of the main entrance, which overlooks the Kassab’s sabot, it also contains a corridor leading to the cyan courtyard, rooms, large lounge and stairs leading to the upper surface.

Hato’s house is located in Gaza City at Ad-darj neighborhood near Omari Mosque to the south of Al-Wehda street. The house is adjacent to Kassab’s sabot which is one of the historical sabots remaining in Gaza.

Ghalaynie's house



Ghalayini house is located at the Zeitoun neighborhood, and owned by Mr. Dib ‘oda Al-galaynie. The house represents amodel of an architectural and historic style. Its design holds the construction features of a traditional house and reflects the Islamic local culture and social life in that era.

The house whose total area is 250 is rectangle in shape. Its entrance overlooks Algalaynie street. This entrance directly leads to the open courtyard which has partially been renovated.

The house consists of ground and first floors, the ground floor has a cyan patio, which is considered a key element in the house where all spaces of the house overlook it, The first floor consists of one room, bathroom and large terrace.

The internal interfaces of the house overlook the yard through the distribution of the holes and inner doors of the various spaces, in addition, the front hall, which is considered the most beautiful and the main façade, as it overlooks the courtyard facade is based on two marble colored stones, and marble Corinthian columns.

Farid Shawwa's house



This house is located in the Shijaia neighborhood by Al-Shawwa street branching from Saladin Street to the east, the house is owned by Al Shawwa,

The area of the house is about 305 square meters, the building has the characteristic features of traditional Islamic architecture in the Ottoman Empire. It consists of unique and harmonious architectural elements which fit with the local culture and climatic conditions.

The ornamental elements used in building the house indicate its authenticity.
The house consists of three main wings; the south, north and eastern wings, they compose a form like the letter U.

The Western Wing contains the stairs which lead to the surface, which lacks any building except a wall which contains a number of windows overlooking the courtyard.